

Consciences Stirred In South Africa Race Crisis

Cape Town — (NC)—Two Dutch Reformed Churches, once staunch supporters of strict racial segregation, have moderated their stand on apartheid following a Catholic prelate's call for greater racial integration.

Archbishop Owen McCann of Cape Town urged a "fully Christian policy for South Africa" and full integration of the white and Colored (mixed race) communities.

He stated his views in an interview-Dec. 21 on the 25th anniversary of his ordination. South Africa's Colored people number about 1,500,000. There are more than 3 million whites and 11 million Negroes.

A week after the Archbishop spoke, the two largest of the nation's three Dutch Reformed Churches modified their former support for the Nationalist government's racial policy.

Delegates of the Dutch Reformed Churches of the Cape and Transvaal, which together have more than a million members, said Dec. 27 that if complete territorial segregation of Africans is not possible, then full rights — including political rights — cannot be indefinitely kept from Africans living permanently in white areas.

"Those who do not agree with this must now give moral grounds for their point

of view," the delegates said. "Responsibility must not be evaded. This is not a question of a political formula . . . but of justice."

Though immediate results are unlikely, observers here regard the churches' new position as a major turning point in South African history.

The delegates' statement was issued to clarify their churches' stand on a resolution criticizing apartheid, which passed at a meeting of eight South African Protestant churches early in December. The resolution won unanimous backing from representatives of the Anglican, Methodist, Congrega-

tional and two Presbyterian Churches. Some Reformed representatives also voted for it.

Archbishop McCann said the acceptance in principle by the larger Dutch Reformed Churches of the December resolution is a sign of a sharpening of the conscience of South Africans to the moral and Christian implications of the country's racial situation.

The Archbishop declared in his interview, published in the Cape Times, that the alternative to integration of the Colored people would be a growing feeling of resentment and frustration among them which cannot make for

peace or harmony. He added that the Colored people must be given "opportunities for economic progress and participation in the management of the country, according to their abilities."

He also said: "We must judge civilization not by a person's skin color but by his acceptance of certain values and certain standards. If this principle is followed, then the question of color comes into its right perspective."

"The great need for South Africa is that we have a fully Christian policy, with an attitude of Christian charity and friendship on the part of the whites towards the nonwhites, and on the part of

the nonwhites towards the whites.

"The development, therefore, of educational facilities, based on Christian truths, is really important. . .

"I think the events of this year have caused the people to think more deeply about our situation, and have brought home the problems that face us more sharply to the general public."

"The Catholic Church will make a full contribution towards the spiritual and temporal goods of the country, and the achievement of charity and justice for all. We must do what is demanded of us, and leave God's Providence to play its part."

Perils And Price Of Freedom

The New Year 1961 has opened with an ominous overture — the worsening Cuba crisis, conflict in Laos, strikes in Belgium, continuing turmoil in the Congo all added to the long-standing cold war between communist and free world nations.

As if international hazards were not enough to endure, at home we face the bitter racial divisions that blot our country's image abroad, increased unemployment, and the smoldering embers of religious bigotry.

Despite these numerous dark clouds on the horizon of the new year, Vice President Richard Nixon's campaign theme, "You never had it so good," remains true for most Americans when they view the plight of other people in other nations.

Divided Germany is a good illustration to prove this.

On Christmas Eve candles burned in thousands of windows in West Germany as a tribute to 17,000,000 people under Communist domination in East Germany. Even more appreciated were the 12,000,000 parcels sent to the needier side of the Iron Curtain.

Such symbols and sympathy are the scraps of hope on which thousands feed. Last year more than 200,000 — 60,000 more than the previous year — left their homes and what was left of their fortunes in East Germany to live in freedom.

Terence Prittle in the Manchester Guardian describes a typical refugee family. The newsman met a 16-year old lad who told this story.

His father owned a small textile factory in Saxony. Communist authorities ordered him to fulfill an impossible contract. Failure to meet the demands would mean an "invitation" from the state to help him run the factory and the final step would be total take-over.

The father decided to take his family to freedom and Berlin is the escape hatch. They could pack only "weekend" items — a few shirts, pajamas, shoes. Anything more would arouse suspicion. In East Berlin, they bought "through tickets" across West Berlin for an East German town.

The boy and his father travelled separately, the mother and her younger son went together. They got off the train at a West Berlin station.

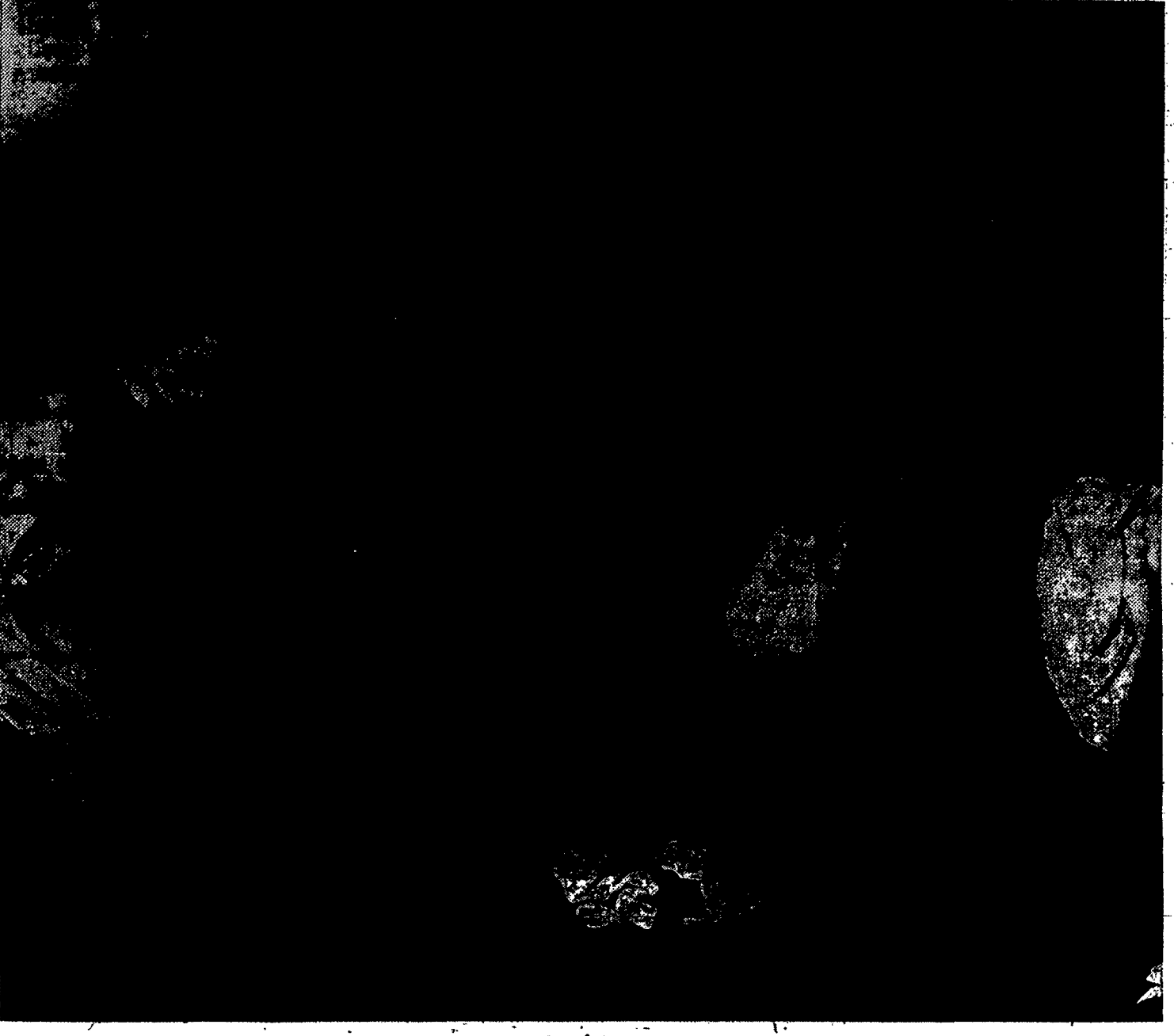
They now have to build a whole new life. They gave up a home, all their belongings, relatives, neighbors, friends (who will now be under suspicion). They possess nothing but a handful of clothes — no job, no house, no funds.

And they are like 500 more people who repeat this drama every day in the divided city.

Their faith in freedom is rewarded with at least a month in a crowded Berlin refugee camp and then two to three more months in another camp in West Germany. Then, maybe, they will have a job lined up, a house or apartment available to them and they are ready for their fresh start in life. Freedom, it is clear, is bought only at a great price and in great peril.

A medieval legend said a candle in the window at Christmas lights the Christ Child on His way to show mercy in the world. Berlin's Christmas candles indicate the legend has become a modern reality where thousands are in need of mercy.

Pope John and our own American bishops have repeatedly asked for our prayers and our alms for these people. When we complain about our own trials we should realize others suffer too and we will deserve God's mercy when we show mercy to our fellowmen equally in need of it.



The boy Christ plucks a thorn from His hand as the Blessed Virgin Mary ponders the grim destiny ahead of Him. The picture, "The Holy House of Nazareth" was painted by the 17th century Spanish artist Francesco Zurbaran. It illustrates the two-fold devotion to the Holy Family and to the Precious Blood to be marked at Masses this Sunday and this year throughout the Rochester Diocese. The picture was obtained for the Courier Journal by Rev. Robert McNamara from the Cleveland Museum of Art. It was obtained by the Museum through a bequest of Leonard C. Hanna.

Skepticism Greet 'New Gospel'

N.C.W.C. News Service

Two prominent Catholic Biblical scholars are skeptical about the authenticity of a purportedly ancient letter which credits another gospel to St. Mark.

The letter's author is claimed to be Clement of Alexandria, who wrote many works between 180 and 202 A.D. The letter itself is not original, but a 17th or 18th century hand-written copy of an alleged Clement letter.

Its discovery was announced Dec. 29 by Dr. Morton Smith, associate professor of history at Columbia University, at a meeting of the Society of Biblical Literature and Exegesis at Union Theological Seminary.

Dr. Smith said he found the copy of the alleged Clement letter two years ago while studying ancient manuscripts at the Monastery of Mar Saba, about 12 miles southeast of Jerusalem.

The gospel ascribed to St. Mark tells of Christ's raising of Lazarus from the dead. A new witness is introduced to the miracle, Salome.

Of the four canonical gospels, only St. John's gospel deals with the miracle.

One Catholic scholar asked for comment said he thought there is "no genuine probability" that any material by St. Mark is really involved.

This comment came from Msgr. Patrick W. Skehan, head of the department of Semitic and Egyptian languages and literature at the Catholic University of America, Washington, D.C.

The authenticity of the letter has not been proven, said Msgr. Skehan, resident director during 1955 and 1956 of the American School of Oriental Research in Jerusalem, who was reached in New York City.

Even if it is accepted as one written by Clement, the

writer was closely connected with apocryphal material of all kinds, as was Salome, Msgr. Skehan indicated.

"It is to be expected that this material, mentioning Salome will be just one more apocryphal gospel," he said.

Msgr. Skehan also stated that Prof. Smith noted the number of Gnostics active in the second century, presumably the time of the alleged Clement letter.

Gnostics were heretics, he said, "who were producing an abundance of pretended Christian writings of this type."

"There is no more reason to ascribe a new gospel to St. Mark on the basis of this material than there was reason a year or two ago for ascribing a gospel to St. Thomas," he said.

The Monsignor's reference here was to a so-called "fifth gospel" by St. Thomas allegedly containing additional pronouncements of Jesus. In

March, 1959, The Monsignor called it one piece "of a whole welter of fraudulent material of this kind."

The other scholar who commented is Father Roland Murphy, O. Carm., of the School of Sacred Theology at the Catholic University of America, Washington, and author of a book on the Dead Sea scrolls.

Carmelite Father Murphy, reached in Washington, described himself as "very skeptical" about the new find.

"I hesitate to comment at length," he said, "until Prof. Smith has made the letter available and it can be subjected to more historical research."

But, Father Murphy said that even if the letter does turn out to be written by Clement, he thinks its only contribution will be to throw more life on the Gnostic heretics.

Reapings at Random

Rough Year Ahead, Red Power Gains

By GERARD E. SHERRY
Editor, Central California Register

I suppose we have all given or have received the trite greetings of a "Happy New Year." And yet, have we ever thought how unhappy it may turn out to be, especially in international affairs?

If the happenings of 1960 are anything to go on, we're in for a very rough new year. The greatest threat, it appears to me, comes from the organization in which we have placed the most hopes for peace in our times. I refer, of course, to the United Nations.

Way back in September when Mr. Khrushchev was tub-thumping his way through the General Assembly, taking off his shoes, and generally acting like a boar, the Administration and many newspapers prophesied that the Soviet Union had lost friends and couldn't influence people. It was suggested that Mr. Khrushchev's attack on UN Secretary Dag Hammarskjold had strengthened the West's position, and that, in crucial votes, the West's position would prevail. Later on during the presidential election, when our people abroad was questioned, our leaders suggested that the support we were receiving from UN allies had been such talk.

Also, Mr. Khrushchev and his wrecking crew knew what they were doing. The so-

called crudities at the United Nations by Soviet and Red Satellite representatives can be said to have succeeded. The final votes on the Congo situation, the side-tracking of many important issues which the West favored, and the personal attacks on the UN Secretary, prove the Russians made far more progress than we did.

For instance, they were able to defeat a Western resolution proposing a free hand for the UN in the Congo. They did it through the defection of one vote — but it was enough. The so-called neutral nations are no longer neutral. It is true that many of them like neither the West nor the Soviet camps. But they have learned the art of playing one against the other. The newly emerging nations of Africa and Asia voted purely on the lines of self-interest, and it was this self-interest of theirs that was expertly exploited by the Communists.

One of the greatest disappointments for the UN was the abandoning by India of its former lofty, moral attitude in relation to the Cold War and the growth of the UN organization. This is tragic, and for no other reason than that India in the past has been a useful mediator in East-West crisis. Now it is obvious that India leans more to the Soviet view on every major topic of UN discussion.

Tragically enough, the man who has en-

gineered all this is one of Nehru's chief lieutenants, Krishna Menon — India's Defense Minister who also headed its UN delegation. Menon is a Marxist-Socialist who will tell you that this doesn't mean he is a Communist. However, he had always held the West's position in contempt.

I can never forget the time he was asked by a newsman about Russia's colonialism in the Baltic States of Latvia, Lithuania, and Estonia. He had the gall to deny that they were annexed by the Soviets after World War II. He even refused to admit that they were ever States with sovereign rights. His hostility to American newsmen is shown at every interview. He denies facts about Communist oppression and lumps all American charges against the Soviet Union as simply products of the Cold War.

Many astute observers at the UN credit Krishna Menon with being one of the prime influences when many African states refused to side with the West on the Congo. No amount of moralizing by India's Prime Minister Nehru can blind us to the fact that when the UN is confronted with a black and white issue of right and wrong, India is afraid to stand up and be counted.

There is a further tragic note to all this. The smaller nations which held the deciding votes in the UN fail to see that their tactics

in blocking positive moves might well see the world organization disappear as a means to effective world peace.

Neither the Soviet camp nor the West control the vote in the UN. If the so-called neutrals continue their disruptive and cowardly practice of abstaining on black and white issues, then the UN can fold its tents. If this happens, the nations that will suffer the most will be India and all the smaller African and Asian countries which now seek the protection and assistance of the world body.

It is not a pretty picture for the future. And to those who believe in the UN, as your Reader does, the situation becomes alarming. Yet, we still wish ourselves a "Happy New Year." The realities of the situation point to anything but a happy one. If this sounds pessimistic — so be it. After all, a commentator must be honest and call the strikes as he sees them.

It's a pity that we cannot come up with an optimistic picture of the future. However, these are dangerous times. We must be prepared for any eventuality. We must not be afraid of the future, we should steel ourselves to face whatever dangers that might beset us. Finally, we can do something practical by praying the Lord will protect us and give our leaders the wisdom to do what is right — whatever the costs.

Family Communion Sunday, Jan. 8

My dear People:

The Feast of the Holy Family will be celebrated on next Sunday, January 8. May I ask once again that you sanctify this feast by the beautiful custom of the Family Communion.

This tribute of the Family Communion is an outstanding event in the spiritual life of our diocese. Its continuation this year will again bring the blessing of the Holy Family so abundantly into every parish and home.

Let us, therefore, join together again in this devotion this year. It will be an assurance of God's blessing in the New Year, which is the sincere prayer of

Your devoted Shepherd in Christ,

John Edrington
BISHOP OF ROCHESTER

Poverty Cripples Farm Workers

St. Louis — (NC) — The U.S. farm labor system is "based on poverty and destitution" and must be reformed, Msgr. George G. Higgins has declared.

"American farm workers—especially migratory workers—are among the least privileged of any major occupational group in the nation," said Msgr. Higgins, director of the Social Action Department, National Catholic Welfare Conference.

"Anyone who has seen the condition under which most of these workers live knows that it is not necessary to go abroad to observe human beings living in abject poverty," he told the annual meeting of the Catholic Economic Association.

Msgr. Higgins called for enactment by Congress of legislation guaranteeing a minimum wage to farm workers, ending child labor on farms and providing for registration of leaders of migrant worker crews.

He also strongly attacks Public Law 78, under which Mexican nationals (braceros) are imported into this country to work on farms. He said the bracero program has cut down the work available to domestic laborers and has helped keep their wages low.

"The question that must be decided on all levels of government, but especially on the federal level, is: 'Shall we make it a matter of public policy to perpetuate these conditions, or shall we attempt now to eliminate this social blight from the American scene?'" he said.

Urging a minimum wage for farm workers, Msgr. Higgins charged that many employers of such workers look upon them as "a commodity to be bought at the lowest possible price."

He cited a recently published Labor Department study which showed that in May, 1959, nine per cent of the workers employed in the north central states received less than 30 cents per hour; 27 per cent less than 50 cents; and 50 per cent less than 70 cents. In the southern states, the figures were seven per cent less than 30 cents per hour; 48 per cent less than 50 cents; and 80 per cent less than 70 cents.

The average annual earnings from all sources for farm workers are less than \$1,000, he stated.

Msgr. Higgins declared that the question whether a rise in farm wages might mean a rise in food prices for consumers "has no bearing whatsoever" on the issue. He quoted Secretary of Labor James P. Mitchell as saying:

"In this country we do not choose to keep down our bills, including our food bills, at the cost of overworking and underpaying human beings. We choose to pay the price necessary to support an adequate wage."

On the child labor question, he cited a Census Bureau estimate that 457,000 children worked for pay on farms in 1957.

Referring to this as "one of the most ugly facets of the farm labor situation," he added: "The exploitation of children by agriculture is harmful not only to the children who are employed, but to adult workers as well."

"The presence of thousands of child workers in our fields exerts a downward pressure on the already rock-bottom wages earned by adult workers," he pointed out.

Registration of migrant crew leaders is necessary to protect the workers from irresponsible or dishonest leaders who attempt to exploit and cheat them, he said.

"Reports of abuses by un-

Daily Mass Calendar

Sunday, Jan. 8 — Holy Family (white), Gloria, Creed, Preface of Epiphany, 1957 — Rev. Theodore Winterroth.

Monday, Jan. 9 — Mass of First Sunday after Epiphany (white), Gloria, no Creed, 1945 — Monsignor Walter Lee.

Tuesday, Jan. 10 — Mass as yesterday, 1946 — Rev. Alexander McCabe.

Wednesday, Jan. 11 — St. Hyginus, pope, martyr (red), Gloria, 1953 — Monsignor William McPadden.

Thursday, Jan. 12 — Mass as Monday, 1895 — Rev. Patrick Lee.

Friday, Jan. 13 — Baptism of our Lord (white), Gloria, Creed, Preface of Epiphany, 1891 — Rev. Patrick McManus.

Saturday, Jan. 14 — St. Hilary (white), Gloria, 2nd prayer of St. Felix.

Priests listed above died on the date indicated. Please pray for them.

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MOST REV. JAMES E. KEARNEY, D.D.,
President.

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